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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

FEBRUARY, 1817.

A VINDICATION
OF THE
DOCTRINE OF THE DIVINITY
OF JESUS' CHRIST.

ADDRESSSED TO THE JEWS.

At the end of a copy of a Gospel according to St. Matthew in Hebrew, published at Paris A. D. 1533, are a number of objections to Christianity, supposed to have been written by a Jew soon after the destruction of Jerusalem. They are introduced by the following *Ad Lectorem*.

Quæ sequuntur Judæorum objecta in Mattheum ad calcem Evangelii Hebraici adnexa invenimus. Ea huc adscribenda curavimus non aliam ob causam quam ut solitam et antiquam miseræ hujusce Gentis perviciam agnosceres, simulque cæcitatem. Tum olim a Prophetis predictum ita eorum animis in edisse perspiceres, ut plane sint deplorati. Cæterum his respondere homini Christiano perfacile fuerit.

Having received this communication from the Rev. J. Coleman,
VOL. II.

who has favored us with a sight of the original work, we shall present our readers with a translation of the objections, and with a reply, which is the entire production of a young convert from Judaism to Christianity.

ALL the attempts that ever were made, from the first appearance of Jesus Christ down to this day, to undermine his religion by overthrowing the doctrine of his divinity, and consequently that of his atonement for sin, have been so many confirmations of that observation of the Apostle Paul, (1 Cor. i. 23.) "Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness."

The prominent feature of man in his fallen condition is pride. Nothing torments him more than the idea of his own ignorance. This was the very snare by which Satan got the better of our first progenitor, (Gen. iii. 5.) "God doth know, that, in the day ye eat thereof, then your eyes shall be

opened, and ye shall be as gods, knowing good and evil."

Now Christianity, to speak in plain and faithful language, strikes at the very root of this corrupt principle in the human mind, and where it is cordially received is known to be the best remedy against it. But it has a very opposite effect in the minds of those who, puffed up with the idea of their own parts, extensive knowledge, and comprehension of things, cannot brook to be told things that surpass the ken of their wisdom, and that of a parcel of illiterate fishermen. Hence the forecited apostle, who lived in a time when learning and philosophy were risen to their greatest height in the heathen world, was led to this observation, (1 Cor. i. 21.) "After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe?" Nor was the founder of Christianity unaware that those who were wise and prudent in their own conceits would reject his doctrine with disdain (See Matt. xi. 25).

What then was it that the adversaries of Christianity, both ancient and modern, Jewish and pagan, did, in order to excuse their unbelief? Why, they attempted to represent the doctrines of the Gospel, which exceeded their reason, as nonsense; the piety of the Gospel, which thwarted their preconceived opinions, as blasphemy and enthusiasm, and the morality of the Gospel, which con-

tradicted their propensities, as proud singularity. But while, like so many successive waves, one system of philosophy succeeded and exploded another, Christianity, like an immovable rock stood the furious attacks of its enemies through eighteen centuries, and will outlive and shame those of its future enemies. It dreads not the fire of persecution, hides not its head from the sharpest scrutinies of reason, and scorns the spiteful sneer of ridicule. Truth stands the shock of all these. Nay all attempts to suppress it are, as well by the nature of things as by the overruling hand of Providence, made subservient to its interest. The blood of those who suffered for the truth of Christianity proved the seed of the church; the subtleties, refined evasions, and artful reasonings of infidels helped to the discovery of truths not perceived before, and served as a foil to set off its lustre; and the puerile ridicule of the profane, sullies not the venerable head of truth, but their own.

The doctrine with which the religion of Christ stands or falls is that of his divinity: this his enemies are well aware of, and therefore chiefly level their darts at it. Now the Christian in his defence will not gratify the curiosity of his opponent, by any attempt to bring this doctrine down to his comprehension, for he humbly and ingenuously confesses that it surpasses his own, all that he will contend for is this:

First, that the union of the divine nature with the human, though *above* our reason, is not *contrary* to it.

Secondly, that this union is agreeable with the declarations of sacred Scripture; and,

Thirdly, that it took place in the person of Jesus Christ.

My task will be to speak as briefly as possible to each of these three propositions, and then to specify some objections against Christianity and answer them.

PART I.

PROP. I. The union of the divine nature with the human, though above our reason, is not contrary to it.

This proposition includes the doctrine of the Trinity as well as that of the Incarnation of Christ. Now the light of nature is sufficient to teach us that there is a Supreme Being, and that there is but one Supreme Being: but here it stops. The nature or manner of the existence of this Being is, what, without revelation, must be forever hid from it. Hence when men presume to make conjectures concerning the nature of God's existence, they necessarily fall into strange and absurd notions; thus we read of the soul of the world, and many like fanciful inventions of men. In this affair therefore, the office of reason is not to invent, nor to compare, nor to conjecture, but to receive revelation, and submit to it. And nothing can be more contrary to reason than to reject what it cannot comprehend; for in re-

jecting it, it sets itself up as a judge of things that are as high beyond its utmost stretch, as the heavens are above the earth. Now the doctrine of a Trinity, or of three persons and one God, the biblical truth of which will appear afterwards, forces no contradiction upon the mind, as though we asserted that *three* were *one* and *one* were *three*, or in other words, that three Gods were one God. But it is nothing more and nothing less than a description of the nature of the existence and unity or oneness of God. Three persons may form one council, and as a council they constitute *one Being*. Light and heat are not the same things, have not the same qualities, produce not the same effects, but who will therefore deny that both proceed from the *same* Sun? I adduce not this to demonstrate the triune nature of the Deity, this would be presumption in any man, but only to shew the unreasonableness of rejecting the doctrine, merely because our narrow capacities cannot take in the manner of this divine union.

Now the same thing is observable with respect to the incarnation of Christ. The Christian believes that here the divine nature was in a mystical way, intimately united to the human nature, through the special operation of the Spirit of God. This is one of those topics, which are often made the object of the ridicule and irony of infidels. But what is there unreasonable in this?

Is it not rather highly unreasonable to treat things mysterious to us as nonsense? Or are things less mysterious because they are common and familiar? Could men, by physical arguments, demonstrate how the fœtus is formed in the womb, could they shew by what necessary connection, by what manner of process, the same generative cause produces continually the same effect: they might perhaps support their rejection of the supernatural birth of Jesus Christ with some plausibility of argument. But as the acutest naturalist, and the profoundest physician must ascribe the prime cause of the formation of the embryo in the womb to the creative power of God, are we to reject the credibility of an account which assigns the conception of Christ to a supernatural operation, especially when a most important purpose, viz. that of preserving the birth from natural (or derived) corruption, was to be answered thereby?—After all, the same question put to Abraham by the Lord himself, (Gen. xviii. 14.) “Is any thing too hard for the Lord?” and the same answer given to Mary, the mother of Jesus, by the angel Gabriel (Luke i. 37.) “With God nothing shall be impossible,” may both be addressed to the deist. Omnipotence, though governing the world by general laws, is not so bound to them, as not to be able to suspend them whenever occasion requires. To him that made it, it is as easy to

bid the sun stay in his mighty career, as to bid it roll.*

Asto the union of the divine nature with the human in the person of Jesus Christ, it is no more contrary to reason than the union of soul and body in men. None ever has, none ever will explain the manner of this union, or by what kind of tenure the body holds and contains the soul, or the particular seat of the soul in the body. All this is a deep mystery to us who are the subjects of it. By saying that the Deity dwelt in Christ, we do not imply the contradiction, that the greater was contained by the less; for who ever thought the soul less than the body, though that resides in it? Here is another knot insoluble to reason.

Our minds are so fraught with the ideas of material things and their properties, that we find it very difficult to divest ourselves of these ideas when contemplating spiritual things: and in proportion as we carry ideas formed on the material creation into the spiritual world, our conclusions and inferences must necessarily be incorrect, erroneous, absurd. As this is the origin to which all idolatry may be traced up, so it is perhaps the secret spring of those various errors that have obtained in the Christian church with respect to the person of Christ. The want of a

* In using this expression, I fear not to be mistaken by those to whom Scripture language is familiar; see Joshua x. 12, 13.

proper distinction between the functions, properties and innocent infirmities of the human nature, and the perfections and operations of the divine, caused some to believe Christ all God, and others all man. Neither is true: for neither alone would have answered the purposes of his coming: as mere man, he could not satisfy the infinite justice of God, or atone for infinite guilt; as all God, he could not suffer and die for sin. Therefore we conclude that the union of the divine and human nature is not only a thing *possible* and *probable*, but even requisite, *absolutely requisite* (according to the present state of things) to constitute a competent Saviour of mankind. But as my controversy is with those who admit a divine revelation, I do not insist so much upon this as upon

PROP. II. That the union of the divine nature with the human is agreeable with the declarations of sacred scripture. That Messiah was to be man, no Jew denies; that he was at the same time God, they disown. How far they differ in this from the account the Holy Scriptures give of the character of Messiah, will appear from the following considerations.

I. God is frequently spoken of in Scripture in the plural number.

1. God is introduced as speaking in the plural number, Gen. i. 26. "And God said, *Let us make man in our image after our likeness.*" Gen. xi. 7. "Go to, *let us go down,*" &c.

2. The word Elohim, has often plural appendages annexed to it:—Josh. xxiv. 19. "For he is an *holy God,*" Heb. קדשים. Ps. lviii. 12. "He is a God, that *judgeth,*" Heb. שבטים. Gen. xxxv. 7. "There God *appeared* unto him," Heb. נגלו. Deut. iv. 7. "Who hath God so *nigh* unto them," Heb. קרבים. 2 Sam. vii. 23. "Whom God *went* to redeem." Heb. הלכו.

3. The word אלהים (Elohim) itself is the plural form of אלוה (Eloha), and prevails throughout the sacred text, so that to one instance where the singular Eloha is used, we may oppose more than forty instances where the plural Elohim prevails.

Evasion 1. This manner of speaking is only adopted to express the excellency of the Divine Being, as earthly monarchs do.—Answer. God needs not to set forth his glory by making use of *unreal* excellencies. His divine perfections are far beyond such poor beggarly exaggerations.

Evasion 2. Whenever the plural occurs, it is immediately followed by a singular;* and the plural is only made use of when God *resolves* upon something; while his *action* is expressed in the singular, as Gen. i. 26. "Let us make, &c. So God created."—Ans. The circumstance of the plural's being joined to a singular is perfectly consistent with, and corroborated

* כל מקום שפקרו המים תשובתן בצידן
Talmud.

tive of the Christian doctrine of the *Trinity in Unity*, or three persons and one God. The latter part of the evasion is sufficiently refuted by Ps. lviii. 12. "God judgeth;" to judge is as really an action as any other, and yet we find it here expressed in the plural.*

From this manner of expression, therefore, we may fairly argue a plurality of persons in the Deity. But this being admitted, the Christian doctrine which teaches that there are three persons in the Godhead, Father, Son, and Holy Spirit; that in the man Jesus, one of the persons of the deity, viz. the Son, was essentially dwelling, so that Jesus Christ was one with the Father, and was perfect God, as well as perfect man; I say this sacred doctrine is confirmed, established, and attested by every page, yea, by almost every line of Scripture.

II. That the doctrine of the union of the divine nature with the human is scriptural, may be proved from the divine names, epithets and attributes, given to Messiah in the Old Testament. Out of many I shall produce a few only.

1. Jer. xxiii. 5, 6. "Behold the days come, saith the Lord, that I will raise unto David a

righteous Branch, and this is his name whereby he shall be called, "*Jehovah our Righteousness.*" The more ancient Hebrews made so little hesitation to apply this prophecy to Messiah, that we find in Targum Jonathan the words "a righteous branch," rendered "a righteous Messiah." Now here the Tetragramaton, or the name יהוה Jehovah, is given to Messiah: but this name of God is incommunicable and never given to a creature, Is. xlii. 8. We therefore infer from hence that Messias, he who according to his human nature, is here called the branch of David, is at the same time, according to his divine nature, "*Jehovah our Righteousness.*"

This passage brings the matter to such a conclusion, that I hesitate not for a moment to say that it leaves but one alternative, either to admit the union of the divine nature with the human in Messiah, or to reject the divine authority of Scripture.

2. Ps. cx. 1. "The Lord (יהוה,) said unto my Lord (אדני,) Sit thou at my right hand. This passage Christ himself quoted to vindicate his divinity, Matt. xxii. 42. and the argument he deduced from it, made the Pharisees, those hypocritical interpreters of sacred Scripture, speechless.* If it has not the same effect upon

* There are some other shifts made use of by the Rabbin, in order to elude the force of the Christian argument, as that God spoke with the angels in Gen. i. 26. and xi. 7. that they might not envy man; or that he spoke with the earth, because she furnished the clay to man's formation, &c. No candid Jew will require an answer to this sort of evasions.

* The ancient Jews, and the Talmudists too, unanimously agree that the whole 110th Psalm speaks of Messiah, as we might shew if there was room for quotations.

the modern Jew, it is not because he has found out an answer which they happened not to think of, unless we say that to mock and scoff at the Christian argument is the same as to refute it. Messiah being here called the Lord of David is indeed no *direct* proof of his divinity; for מַלְאָךְ is applied to man as well as to God; but the inference which we draw from this appellation, given to Messiah by David, goes the same length with a direct proof. For in what way Messiah, who as to his human nature was the son of David, could also be styled the Lord of David, seems inexplicable, unless we admit that he was to be God as well as man.

3. Zech. xiii. 7. "Awake, O sword, against my shepherd, and against the man that is my fellow, עֲמִיתִי, saith the Lord of hosts." Wherever the word עֲמֵת occurs as a substantive, it signifies *an equal by nature*; thus I may call any of my fellow creatures עֲמִיתִי, but how can a creature be called the equal, the fellow of the Lord of hosts? Abraham was honoured with the title of the friend of God; to Moses that of a faithful servant of God; and to David that of a man after God's heart; but we do not find that the Lord ever condescends to call any of them עֲמִיתִי my fellow, my companion, or my equal. To whom then can we imagine this prophecy to belong but to Messiah, who, we have seen, is called Jehovah our righteous-

ness? In his divine character he is described here as the fellow of the Lord; in his human character he is called 'my shepherd,' a lovely figure under which the prophets delight to represent Messiah. Thus, Is. xl. 11. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

4. Is. ix. 6. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of Peace." This is the same child whose name was to be "Immanuel, God with us," according to Is. vii. 14. Now nothing can be more certain than that Messiah is the subject of both these prophecies, as the Chaldee paraphrast also acknowledges. And indeed if we are to exclude Messiah from passages like these, where, I ask, shall we find any such thing as a Messiah promised in the Old Testament? I challenge the most learned Jew to produce one single prophecy of Messiah, in the Old Testament, clearer and plainer than that before us. Hezekiah, to whom some would apply this prophecy, was indeed a king of eminent piety, and might well be the subject of joy to the people who were so lately ruled by an idolatrous and oppressive monarch; but how with all

his piety he may be properly called the *mighty God*, (see the succeeding chapter, v. 21.) I know not. Men may distort the sense of prophecy by false interpretations, but *common sense* they cannot distort. Unless Hezekiah was immortal, I know not with what propriety it can be said of him, that he shall fill the throne of David "from henceforth even for ever," (ver. 7.) This prophecy therefore will square with no mere man, and as it obviously relates to the person of Messiah, we learn from it, 1. that he was to be *man*, for "a virgin was to conceive him;" 2. that he is also God, for his names are "Immanuel, the mighty God, the Father of eternity."

I am not ignorant of the many various translations that the Jews attempt of this passage; but after considering that the most plausible of them will not stand an exact scrutiny, I thought it proper not to trouble the reader with them.

5. Zech. xii. 10. "In that day—I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon *me whom* they have pierced."* None will deny that it is the pre-

rogative of God to pour out his Spirit on the children of men. God therefore is the person speaking in this passage. But the same person which saith, "I will pour out, &c." saith also "They shall look upon *me whom* they have pierced." To me whom they have pierced *as man*, they shall look up as to *their God*. Upon the hypothesis, that this prophecy has a primary reference to a mere man, it seems totally inexplicable, and inconsistent with the doctrine of scripture, that it should be said, "They shall look to *me*." The word *הִבִּיטוּ* signifies more than simply "looking," it implies intenseness of desire, anxious expectation, confidence; it means such a looking as that of the Israelites in the wilderness unto the brazen serpent, (Num. xxi. 9.) which was a type of Messiah suspended on the cross. Thus Ps. xxxiv. 6. Further, it is obvious that this their looking up is a consequence of the effusion of God's Spirit upon them; but is there such an extraordinary and glorious means requisite to cause men to look up to one of their fellow-creatures? They are, alas, but too apt to do this of themselves. Or are the effects of that Holy Spirit of grace and supplications of no higher tendency than that of making men to look up to man? On the other hand, what a beautiful consistency, what a concatenation of causes and effects does the Christian perceive in this place! God promises at that day (spoken of verse 8.)

* In the Talmud, (Massechtath Succah, Part Hachalil,) this passage is said to relate to Messiah, the son of Joseph or Ephraim, which is a creature invented by the Rabbins, in order to get safely over those passages which predict a suffering Messiah. But Rabbi Moses Hadar-han, (Gen. xxviii.) applies this prophecy to Messiah the son of David.

when he that is feeblest among his people shall be as David, he will pour out his Spirit upon them; the blessed consequence of which will be their looking up to the Son of God whom they with wicked hands did once nail to the cross, and whom they long continued to despise. This Messiah they shall then acknowledge as their Prince and Saviour, and he on his part will give them repentance for their sin and unbelief, and remission of sins; for that blood which issued from his pierced side shall prove to them a fountain for all sin and uncleanness, as is predicted also ch. xiii. 1. Such a Messiah then as is both God and man, can alone be a perfect Saviour for poor perishing sinners.*

6. Lastly, I shall mention some epithets and marks of Messiah, which are strongly conclusive of what is laid down in the proposition, that Messiah was to be God as well as man.

(1.) The same worship and divine homage is to be paid to Messiah as to Jehovah himself; Jer. xxx. 9. "They shall serve the Lord their God, and David their king, whom I will raise up unto them." Thus we see that Messiah, who was the son of David, after the flesh, was likewise God after the Spirit, else why is he to be worshipped? Daniel vii. 13, 14. "One like the Son of man came, and there was given him dominion, and glory, and a kingdom, that all

people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."* In this passage it is remarkable that the same who is to be worshipped by all nations is styled "the Son of man," the very name by which Christ so often called himself, and which our adversaries would make a ground of objection against his divinity. Daniel, inspired by the Spirit of God, saw that Messiah was to be both God and man. Afterwards when he offers up his prayer to God he offers it up in the name of Messiah, as appears from ch. ix. 17. (where the same word, מָשִׁיחַ, is used as in Psalm cx. 1.)

(2.) Trust is to be put in Messiah; Is. xlii. 4. "The isles shall wait for (or hope in) his law." This we do not infer from one single passage, but from the whole tenour of the Old Testament. Our first parents were directed to hope in Messiah, when the promise was given them that he should "bruise the serpent's head." The Israelites were taught the same thing in the service of sacrifices; for the blood of bulls and goats could not effect the remission of sins, any otherwise than by being a testimony of their trust in Messiah, whose blood alone can take away sin. The same thing was again implied in their being directed to *look upon the brazen serpent;*

* A similar argument of the divinity of Messiah may be drawn from Malachi iii. 1. but I promised to be brief.

* R. Saadias Gaon acknowledges this passage to relate to Messiah.

(John iii. 14, 15.) from which we may fairly argue that it is the divine person of Messiah which calls upon all the ends of the world to look unto him; Is. xlv. 22. "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." Thus the holy Psalmist pronounces those blessed that put their trust in the Son of God, Psalm ii. 12. "Kiss the Son* lest he be angry, and ye perish from the way—Blessed are all they that put their trust in him.† But if Messiah is a mere man only, the sacred scriptures are inconsistent with themselves; for there are few things so strongly and so frequently inculcated in them as trust in God alone, Ps. xlii. 5. cxxx. 7. Is. viii. 17. Jer. xvii. 5—8. and many more. Yea, and those very isles which are said to hope in the law of Messiah, are represented by the

same prophet as waiting upon the Lord, Is. li. 5. lx. 9. So that it follows that Messiah is the Lord.—See Is. xxxii. 1, 2. compared with Is. xxv. 4.

(3.) In that remarkable prophecy concerning Messiah, Is. xi. it is said of him, "He shall not judge after the sight of his eyes; we are taught by scripture that it belongs exclusively to man to look on the outward appearance, and that it is the prerogative of God alone to look and to try the heart, 1 Sam. xvi. 7. Jer. xvii. 10. Samuel, that great prophet, (whom the Jews esteem to have been equal to Moses and Aaron together, (Ps. xcix. 6.) was nevertheless deceived by the outward appearance, when he thought Eliab to be the anointed of the Lord; he judged after the sight of his eyes, but if Messiah was not to judge thus, but according to the heart, then it follows that he is the same that created it.

(4.) It is said of Messiah, Is. lii. 13. "Behold, my servant shall deal prudently,* he shall be exalted and extolled, and be very high." This passage may have a primary reference to Cyrus, who, upon his accession to the throne, released the people of God from their captivity in Babylon; but Cyrus himself

* Remarkable is that simile in Med-rash Tillim, which comes so near the Christian doctrine of reconciliation through the intervention of the Son of God, that I cannot forbear transcribing it here: נשקו בר משל למלך א" שכעס על בני המדינה ופיסו את בן המלך שיפיים את המלך הלך הבן ופיס את אביו כיון שנתפיים לו בנז הלכו בני המדינה לומר הימנון למלך אמר להם אלי אתם אומרים הימנון לנו ואמרו לבני שאלמלא הייתי מאכד המדינה והוא נשקו בר: "Kiss the Son:" This is like to a king: wroth with his subjects; who therefore persuaded the king's son to reconcile his father with them. After the reconciliation made, the subjects went to give thanks to the king: but he said unto them: Do you give me thanks, go and thank my son, for but for him, I should have destroyed you, and this is meant by "Kiss the Son."

† David Kimchi, no moderate adversary to Christianity, and R. Saadias, that famous Jewish interpreter, both agree in ascribing this Psalm to Messiah, though in a secondary sense.

* The ancient Jewish doctors made no hesitation to apply this prophecy to Messiah, jointly with the succeeding one in ch. liii. Of these are Bereshith Rabba, Jarchi, and Alshech; and it is remarkable that the Targum renders these words, "My servant shall deal prudently." הא ילה עבדי משרה: "Behold my servant Messiah shall prosper."

was a type of Messiah, who was to redeem mankind from their general captivity in sin, Is. lxi. 1, &c. but the exaltation of the antitype was doubtless to be of a higher and more permanent nature than that of the type. The merit of atoning for infinite guilt must itself be infinite, and a less than infinite exaltation cannot be a just reward to it. But if, as we are taught, there shall be a day when the Lord *alone* shall be exalted, Is. ii. 17. we are brought to this conclusion, either that Messiah will suffer wrong in being deprived of his due exaltation, which implies blasphemy; or that he himself, who, with respect to his human nature is here called "the Servant" of the Lord, is also, the Lord himself, who alone shall be exalted.

(5.) Of all the prophets, Isaiah expatiates most on the person, works, and kingdom of Messiah. His astonishing prophetic description of the sufferings Messiah should endure to atone for the sins of mankind, (ch. liii.) amply confirms the Christian doctrine of atonement by the blood of Christ. But this prophecy implies not more strongly the humanity than the divinity of Messiah. In it we are taught that he bore the sins of others, that by his sufferings he reconciled man to God; ver. 5. "The chastisement of our peace was upon him, and with his stripes we are healed." But the scriptures tell us that the redemption of a soul is a work far surpassing the power of *man*, Psalm

xlix. 7. "None can by any means redeem his brother,* or give to God a ransom for him; But the redemption of their souls is still more precious, *so that he must let that alone for ever.*" Therefore he, whom Isaiah here represents as redeeming the souls of men, must be *more than man!* The person of Messiah is obviously represented here as exempt and free from all sin; for he who has sinned himself could not be a proper atonement for the sins of others; and a distinction between him and us is clearly laid down, ver. 6. "*All we, like sheep, have gone astray; We have turned every one to his own way: and the Lord has laid on him the iniquity of us all.*" An expression similar to that extorted confession of Pharaoh, Exod. ix. 27. "The Lord is righteous; but I and my people are wicked. But if Messiah was not a sinner, then he was more than a man, more than the most righteous man, for (Ecc. vii. 10.) "There is not a just man upon earth that doeth good and sinneth not," and (Is. lxiv. 6.) "All our righteousnesses are as filthy rags." In this sense (exemption from all sin) there is none good but one, God; if then Messiah was good in this sense, he was God.—Ver. 11. "By his knowledge (or rather, by the knowledge of him) shall my righteous servant justify many." It is by the knowledge of a Redeemer slain for sin that men are *made just*, Prov. xi. 9.

* i. e. from death:

and thus delivered from the wrath of God. "Through knowledge shall the just be delivered." The cause of the perdition of men is assigned, (Hosea iv. 6.) to their lack of knowledge; and here the cause of their justification (or, which is the same, of their salvation) is assigned to their knowledge of a Messiah suffering, and dying for their sins. Now it is one of the prerogatives of God "to teach men knowledge:" Ps. xciv. 10. All human teaching, unassisted by his, will not be effectual to justify a person, which is the same as to save him; and as none can forgive sin but God, so none can justify a person so as to save him but God only. Therefore, if Messiah is here called "the righteous servant" of God, as to his human nature; it can only be with respect to his divine character that he is also said to justify many by his knowledge.

(6.) Micah v. 2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."* If Messiah was a mere man, his goings forth commenced at the time when he was born at Bethlehem, and not from everlasting. Hence we learn that Messiah is the same person which speaks, Prov. viii. 22—31. under the name of wisdom. *The Lord possessed me in the beginning of his*

way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; When he established the clouds above; when he strengthened the fountains of the deep; When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth. Then I was by him, as one brought up with him: and I was daily his delight, always rejoicing before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

From what has been said it appears, that as certain as it is that a Messiah is promised in the Old Testament, and that he was to be the Saviour of mankind, so certain it is also, that this Messiah was to unite in his person the divine and human natures; and the Christian doctrine, that Messiah is both God and man, is perfectly agreeable to and contained in the Scriptures of the Old Testament, which was the thing we proposed to prove.

EXTRACT FROM
GOLDNEY'S EPISTLE TO THE
JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

THE following is extracted from "Goldney's Epistle to the Jews, wheresoever scattered abroad upon the face of the whole earth," published in London, May 24th, 1759. If you think it deserving of a place in your valuable work, you will oblige me by its insertion.

W.

"Permit me therefore, as a sincere hearty friend, a well-wisher and promoter of all valuable, useful knowledge to the human-race, particularly to those of you, who acknowledge the God of Abraham, Isaac, and Jacob to be your God, to acquaint you with the reasons or causes of my suspicion of the general ignorance there seems to prevail amongst you; it not being grounded on fancy or imagination, because I have had conversations with many of your sect, relating to these grand important affairs, and have freely and candidly told them my real sentiments with regard to the Jewish religion you make such an outside profession of; and by hearing and attending closely to what they had to say for themselves, I clearly discovered thereby, that ignorance, prejudice, and obstinacy were the parents of their errors.

After I have with the utmost humanity, and the greatest affection of soul, earnestly requested of them to acquaint me with the reasons they had to

believe that Jesus of Nazareth was not the Messiah, whom Daniel particularly prophesied of, relating to the time of his coming; and in what future time they had reason to expect the real Messiah would come, I found most shocking ignorance to be very predominant over them, making most abominable wretched excuses for their stupidity, declaring they had other things to trouble their heads with than religion. If I wanted to be informed in matters relating to the Jewish religion (as believed and practised by them at this day) they counselled me to wait on Mr. Aaron Hart, who was then living, an eminent and very aged high priest, whose life and conversation, as they said, were unblemished.

According to their advice, I made the said high priest a visit, and was introduced to him by means of my taking to him a recommendatory letter from some of you, professing Jews. I immediately informed him of the reason of my waiting on him, which was, that I had frequently conversed with many persons, who called themselves Jews, and that I had really discovered a great deal of ignorance in them relating to the essential doctrines of their religion; in particular, that they discovered a great deal of ignorance relating to the Messiah, whom Moses and all the prophets wrote of, giving me for answer, that they had other affairs of greater importance to concern themselves with, than religion; they

therefore referred me to you, who had more time and leisure, and was a high priest, one that was able to answer all questions relating to the belief of the Jewish religion, which neither of them could rationally resolve. On which he desired me to inform him what they were? I answered him, principally and chiefly they had a reference to the promised Messiah, as prophesied and written of "in the law of Moses, and in the Prophets, and in the Psalms." (Luke xxiv. 44.) I told him that I sincerely believed Moses, and the Prophets, and that I earnestly desired and sought after the favour and friendship of the God of Abraham, Isaac, and Jacob, it being the ambition of my life, and delight of my soul to please Him; humbly but importunately requesting of Him, that He would give me a wise and understanding heart, which I infinitely preferred before riches, and honour, or any sensual gratification whatsoever; sincerely praying to Him, that my mind might always be open to conviction, that I might apprehend and judge of things in a just and true light, that all sort of prejudice might be rooted out, and extracted from me, and that I might always attend and give place to reason and argument, grounded on Divine authority. Therefore I requested of him (he being an elderly gentleman, and one of the principal High Priests of the Jews, who professed to believe in the writings of Moses and the Pro-

phets,) that he would declare to me his reasons, founded on their authority, that the promised Messiah was not yet come; and what reasonable arguments he could produce to assure me, that Jesus of Nazareth was not the Messiah, who was crucified in the reign of Herod, under Pontius Pilate, governor of Judea, upwards of seventeen hundred and fifty eight years since.* The High Priest's answer to me was,—we English Jews are not fond of gaining proselytes; as for his part, his father, grandfather, and great grandfather were Jews, and that if it had been his fortune to have been born and bred a Mahometan, or in the principles of any other religion; he should have continued as such. I answered him, that I was much surprised to receive such a poor, low, mean answer from a gentleman of his years (who was upwards of eighty,) and high station in the Jewish church; and that he could not be insensible, that the Messiah was the most gracious and glorious promised seed, who was promised immediately after the fall of our first parents, they having incurred the curse of God, by violating his holy law; and that this gracious and glorious promised seed was the grand hope and expectation of the whole Jewish nation in all ages of the world, and who was prefigured and prophesied of under various types in the writings of

* This epistle was published in 1759.

Moses and the Prophets, in whom he professed to believe. I likewise told him it must appear to every thinking rational mind, both from natural as well as revealed religion, that Almighty God endued mankind with reason and understanding, which was the distinguishing excellency, dignity, and ornament of their nature above the brutal part of the creation, in order to capacitate them to judge of truth from falsehood, right from wrong, and good from evil, that they might thereby be enabled to weigh things and circumstances in the scale of truth and equity, relating both to their temporal and spiritual concerns: to which he made no reply, but reached me a book from his shelf, and turned me to about the middle of it, desiring me to peruse that, which I read for about five or six minutes, which was a burlesque on the resurrection of Christ from the dead, most ridiculous, scandalous, impious, dogmatical assertions, having not the least proof in vindication of it. I was soon tired of its nonsensical, blasphemous, most ridiculous trumpery. I endeavoured to have seen the title page of the said book, in order to know what book it was, on which attempt he took it out of my hand. I told him the reason or cause of my endeavouring to turn to the title page of it was, in order that I might borrow or purchase one of them, when I had left him, because I was not willing to make so

free with him to desire the loan of it, being a perfect stranger to him. However I retained so much of what I read, that soon after my visit to this said high priest, I found it to be "Woolston on the Miracles," one of our most abominable, audacious, modern, infidel, pagan writers.

Therefore without the least breach of humanity, or Christianity, I think it reasonable and just to conclude, that this high priest, and those other Jews, whom I have had any conversation with, were certainly ignorant even in the main point of their religion, which they so obstinately lay such a great stress on, and that they were rooted and grounded in prejudice, and wilful and obstinate in their incredulity as to the Christian religion, the high priest himself, as well as the laity, having no better arguments to have recourse to, than those of their education, and the tradition of their fathers to justify or vindicate their belief, and embracing of the profession of the Jewish religion; and the authority of infidel authors (who likewise disbelieve the Jewish, as well as the Christian religion) to invalidate the reality and truth of Christ's gospel. Now this gross stupid ignorance in you, professors of the Jewish religion, cannot proceed from want of revelation from Almighty God, you having the Law and the Testimony to inform you, and Moses and the Prophets to instruct you, whom you acknowledge

to believe were inspired by God himself, in order to declare his Divine mind and will to the children of men. Therefore your unbelief in Christ is much more inexcusable and criminal than the Heathens, who were never blessed with that revelation, as you have been." See Page 6—14.

LECTURE TO CHRISTIANS ON
JEWISH SUBJECTS.

ON THE CERTAINTY OF THE RES-
TORATION OF ISRAEL.

Numbers xxiii. 18—23. *And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? behold, I have received commandment to bless; and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt: he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!*

THE peculiarities in the history and character of the Jews are too obvious to escape the notice even of superficial observers; too remarkable not to employ the attentive study and serious contemplation of the most profound enquirers. To the eye of the mere human philosopher they present a spectacle altogether singular and surprising—the nominal professor of Christianity derives from them incontrovertible arguments in support of its truth—whilst the really humble-minded Christian discovers in them a bright display of the mysterious counsels and gracious dispensations of God.

The preservation of this extraordinary people during so many ages amidst such unparalleled sufferings, and their continuing altogether *distinct* from the various nations of the earth amongst which they have been scattered, have justly been regarded as forming one of the most remarkable features in their history. We see in it the operation of a continual miracle, and the continued fulfilment of prophecy. Behold, says the prophet Amos, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

It is not my object at present to shew how exactly this wonderful prediction has been accomplished, and is to this day accomplishing; but I may be allowed to remark, that from the *fact itself*, of the Jews having been thus preserved as a separate people during such a series of ages, and amidst such cruel and almost uninterrupted persecutions, we might with great reason infer the *probability* at least, even though we could not conclude the *certainty*, of their future restoration.

Of *this* we could not but be assured, that in the counsels of Him who seeth the end from the beginning and who doeth nothing in vain, their supernatural preservation was designed to subserve *some* grand and important purpose in the scheme of his providential dispensations; perhaps also we might without presumption have ventured to conjecture, that the confirmation of the truth of the Christian religion, by the concurrent and combined evidence of prophecy and miracles, was not the *only* nor the *principal* end proposed; inasmuch as its truth may be irrefragably established independently of the evidence hereby afforded.—Reasoning, too, from *analogy*, we might further have been led to presume that as, in the earlier periods of their history, the most remarkable calamities sustained by the children of Israel were the precursors of equally signal deliverances, (as in the cases

of Egyptian bondage and Babylonish captivity,) so their *present* afflictions would terminate in some great national blessings, greater than any hitherto bestowed upon them, in proportion as their sufferings have been more grievous and of longer duration. Nor—supposing that we had been left to our own imperfect reasonings on such a subject—would it be too much to affirm that, as a *probable* consequence of their having been so long kept a *distinct* people, we might have expected that their scattered tribes were one day to be formed again into a nation enjoying its own political and religious rights and privileges. And in such an expectation we should have been considerably strengthened by observing that there are several circumstances in their present situation which seem peculiarly to encourage the idea of their being reserved by providence for some such signal favour.*—As for instance, (1.) They have no inheritance of land in any country; their possessions are chiefly money and jewels; they may therefore transfer themselves with greater facility to their own land. (2.) The contempt and hardness with which they are treated in most of the countries in which they sojourn, will naturally have the effect of making them more ready to return to their own land. (3.) They carry on a correspon-

* See Faber on the Prophecies relative to Israel and Judah, vol. i.

dence with each other throughout the whole world; and consequently must both know when circumstances begin to favour their return, and be able to concert measures with one another concerning it. (4.) A great part of them speak and write the rabbinical Hebrew, as well as the language of the country where they reside; they are therefore, as far as relates to themselves, actually possessed of an universal language and character, which is a circumstance that may facilitate their return beyond what we can well imagine. To all which may be added, (5.) as peculiarly deserving our attention in such a people as the Jews, that they themselves constantly retain a hope that God will once more restore them to their own land.—Though however, in the absence of any express revelation of the divine will on this subject, we might thus have fixed on the restoration and conversion of the Jews as the *probable* purpose for which they have been so wonderfully preserved distinct among the nations, it is evident that we could have advanced no further than conjecture. And we have reason to bless God, that in a subject, so deeply involving the best interests of the human race, we have not been left to the uncertain deductions of our own limited reason. We have the *sure word of prophecy*, proclaiming in language which cannot be misunderstood, that a period is determined in the immutable

counsels of Jehovah, when his ancient people shall be converted to the faith of the true Messiah, and reinstated in the possession of their own land. Nor have we the testimony of one or two prophets only, directing us to the belief of these great events. With very few exceptions, we may say that *all* the prophets bear witness to them from Moses to Malachi; and those certainly not the least fully and unequivocally, who have dwelt most at large on the spiritual glories and privileges of the Messiah's kingdom. Now it will readily be conceded, that any event which unquestionably forms the subject of prophetic declaration, is to be regarded as equally certain, though yet future, with such as have already taken place, or of the reality of which we have personally the evidence of our senses. No difficulties, however insuperable they may appear to us; no possible contingences, however numerous or however baffling to human foresight and calculation, can merit a moment's consideration, where the agency of Omnipotence, and the prescience of Infinite Wisdom are concerned. All therefore that can be necessary to establish the *demonstrable certainty* of the restoration of Israel is, to shew that it *really is* predicted in the sacred oracles. If this can be shewn, we are bound to admit it as an *article of faith*, even though we should be altogether ignorant of *the manner* in which it may be brought to pass.

If it be asked, what warrant we have to apply to a *yet future* restoration of God's ancient people, prophecies of which by far the greater part were delivered before the Babylonish captivity, and the fulfilment of which is naturally to be sought for in their return from that captivity? it might be sufficient to answer, that even allowing these prophecies to have received an adequate accomplishment on that occasion, we should still have remaining the writings of three of the Old Testament prophets, who prophesied *after the return from Babylon*, one of whom, Zechariah, foretells in a very remarkable manner, a conversion and restoration of the Jews, which *must* be future; besides some explicit declarations relative the same great events which are contained in the New Testament. But the truth is, that the concession here assumed is one which cannot be admitted. Of a very large proportion of the Old Testament prophecies, even those delivered before the Babylonish captivity, which speak of a return of the captive tribes to their own land, it may safely be affirmed, that *very few* are exclusively applicable to the literal return from Babylon, and that *many* are not applicable to it *at all*.

In the first place it is obvious to remark, that all the circumstances specified in the different prophecies, which were not fulfilled in *the former event*, must certainly be referred to *the latter*; and a very slight

acquaintance with the history of the Jews after their return from Babylon, is sufficient to enable us to draw the line of distinction. In the first return, the ten tribes carried away captive by Shalmaneser had no share, if we except very few individuals; on their future restoration, the kingdoms of Israel and Judah shall form one great united nation. On the former occasion they returned from *one* country only; on the latter they shall be gathered from *all* countries and corners of the earth. After their return from Babylon they retained, if not their idolatries, much of their characteristic infidelity and perverseness; their future restoration will be accompanied with a thorough spiritual renovation. Formerly they were continually harassed by their enemies, and in the end dispossessed of their land by the Romans; hereafter they will enjoy an undisturbed and perpetual possession. Finally, they will then return under Messiah their leader, and be the willing and faithful subjects of his kingdom.

Attending to these and other such points of difference, we can be at no loss to perceive that the prophets, even when they foretell most plainly the return from Babylon, usually lose sight of that event, and are carried forward in vision to the far more glorious incidents destined to befall their people in the latter days. Nor can we wonder that their prophecies should, in this respect, partici-

pate of the nature of their author, with whom a thousand years are as one day; and that they should have a growing accomplishment through many successive ages, though the height or fulness of them may refer to a single age or even moment. But there is likewise another circumstance to be attended to in pursuing this enquiry, which has been well noticed by Mr. Faber in his *Connected View of the Prophecies relative to the Restoration and Conversion of the houses of Judah and Israel*.

“Between *chronological prophecies*,” says he, “and *unchronological prophecies*, there is a striking difference, which ought always to be kept in mind. A *chronological* prophecy, that is to say, a prophecy consisting of a series of predictions which succeed each other in regular chronological order, like those of Daniel and St. John, is incapable from its very nature of receiving a twofold accomplishment; because every link of such a prophecy is exclusively confined to a particular period of history, by the links which both precede it and follow it, and therefore can only be applied to a single event. In short, a chain of chronological predictions is simply an anticipated history, and each link is just as incapable, and that for the very same reason, of a double completion, as each fact recorded in history is of a double meaning. But an *unchronological* prophecy, that is to say, a prophecy which only

predicts certain future events without specifying the precise time when these events will come to pass, and without so connecting them with any preceding series as to compel us to assign them to some one particular era exclusively, is not restricted in the same manner that a chronological prophecy must necessarily be. Instead of being *incapable* of a double accomplishment, we perpetually find predictions of this nature evidently constructed with the *express design of receiving a double accomplishment*. They are first fulfilled in an inchoate manner, and afterwards will be fulfilled more amply at a period to which they ultimately and principally refer. This is remarkably the case with prophecies which treat of the restoration of the Jews, and the (second) advent of the Messiah, insomuch that I believe Bishop Horsley not to have been guilty of the least exaggeration in asserting “that a far greater proportion of the prophecies even of the Old Testament than is generally imagined, relate to the *second advent* of our Lord; that few comparatively relate to the *first advent* by itself, without reference to the *second*; and that of those which have been supposed to be accomplished in the *first*, many had in that only inchoate accomplishment, and have yet to receive their full completion.” “Such a mode of foretelling events, (Mr. Faber continues,) seems to have arisen from, or perhaps

rather to be a part of, the grand scriptural system of types and antitypes. The first advent is a type of the second advent: hence they are both styled *the great day of the Lord*, and hence they are frequently predicted conjointly; certain matters which received their full accomplishment at the *first advent*, being inserted (parenthetically as it were) in a prophecy which strictly and principally relates to the *second advent*. In a similar manner the Babylonian captivity of the Jews is a type of their subsequent dispersion by the Romans, hence many of those predictions which, from the elevation of their style, and from other circumstances connected with them, must ultimately and indeed chiefly be referred to the yet future restoration of the Jews, probably received a sort of inchoate accomplishment in their return from Babylon. Some however there are which must be *exclusively* applied to the return from Babylon; because they are connected with a specific number of years, and therefore become chronological prophecies, incapable of any further completion. And others again there are, and these constitute by far the greatest proportion, which must be exclusively applied to the yet future restoration of Israel; because they are connected with such circumstances as prevent the possibility of any other application."

Keeping therefore in view the principles here laid down by this excellent and useful

writer, we may arrange the prophecies which relate to the yet future restoration of the Jews under the two following heads.

1. Those which, though they have received a partial and limited accomplishment in times already past, have as yet to receive their full accomplishment.

2. Those which have not in any measure been hitherto fulfilled, and of which therefore we have still to look for the completion.—The remainder of this discourse shall be devoted to the consideration of a few of the most remarkable under each of these heads.

In the front of those predictions, which may be considered as referring in part at least to events yet future, I cannot but place the very ancient prophecy of Balaam, part of which has been read for the text. The occasion on which it was spoken, need not now be enlarged upon. He had been summoned from a great distance by Balak king of Moab, to curse the nation of the Israelites who were then encamped on the borders of his kingdom. The unholy prophet obeyed the summons, but God over-ruled the machinations of his enemies, and made use of him as an instrument, to make known to the remotest generations of men his secret counsels with respect to the people which he had chosen. "How shall I curse, says the soothsayer in parable, how shall I curse, whom God hath not cursed? Or how shall I

defy, whom the Lord hath not defied? For from the tops of the rocks I see him, and from the hills I behold him; lo the people shall dwell alone, and shall not be reckoned among the nations?" How signally, my brethren, has this prediction, spoken upwards of three thousand years ago, been accomplished from that day to this! Since the commencement of the Christian era, its fulfilment has been much more remarkable than in the earlier periods of the Jewish history; and yet even now, perhaps, we know little of the extent to which it has been verified, compared with what will appear, when not only the dispersed Jews who are known to be such shall be gathered together, but the ten tribes shall also emerge from the recess in which they have been hid during so many ages. After foretelling the singular preservation of the Israelites as a distinct people, Balaam next predicts their permanent felicity and final exaltation, as secured by the power and faithfulness of Jehovah. God is not a man that he should lie; neither the son of man that he should repent; hath he said and shall he not do it? or hath he spoken and shall he not make it good? That this assertion of the immutability of God's purposes with regard to his people is not to be limited in its application to the period of subduing the Canaanitish nations, nor to that in which they flourished under their kings, we are authorized, I think, to

infer both from the obvious import of the words themselves, and from a comparison of them with other passages of the Old and New Testaments, which clearly relate to God's ultimate dispensations towards them. Thus Isaiah, in a passage manifestly prophetic of the future renovation of the now desolate Jewish church, (Is. liv.) "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Thus also Jeremiah; to whom (chap xxxiii.) the word of the Lord came, saying, "Considerest thou not what this people has spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the

seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." And again, chap. xxxi. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar, the Lord of hosts is his name. If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." And, to mention only one passage more; St. Paul seems clearly to have had this declaration of Balaam in view, when speaking of Israel's future conversion, Rom. xi. he urges its certainty by the consideration of God's unchangeableness. "For the gifts and calling of God, he says, are *without repentance.*"

It would be easy to shew in the same manner, by a comparison of other scriptures, that the latter verses of the prophecy read for the text, may be considered as predicting the glorious deliverance still to be effected by divine interposition in behalf of the seed of Jacob. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt, he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel;

according to this time it shall be said of Jacob and of Israel, What hath God wrought?" The time however forbids my enlarging on this part of my text. I will only observe, that whoever has attended to the frequent reference made by the Old Testament prophets to the deliverance from Egyptian bondage, when they are foretelling the yet future restoration of the Jews, will the more readily be of opinion that the allusion here made by Balaam to the Exodus, plainly points the prophecy to a similar deliverance, by the immediate power of God, under that leader of whom Moses was the type. This allusion is repeated in the same words, in the 8th verse of the following chapter, a chapter containing several manifest predictions of spiritual and temporal blessings yet in reserve for Israel, and concluding with a distinct, though very brief intimation of that tremendous overthrow of the antichristian powers, which will usher in the glorious restoration of that afflicted people. From the consideration of this very early prophecy of Balaam, I pass on to the notice of one out of many which might be adduced from the prophet Isaiah, and which though it may appear primarily to relate to the return of the Jews from Babylon, has certainly had a very partial accomplishment in that event, if indeed it is not wholly to be referred to their future conversion. The xliiird chapter thus opens. "But now, thus saith

the Lord that created thee, O Jacob, and he that formed thee, O Israel: fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy one of Israel thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable and I have loved thee, therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: therefore will I bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears."—This prophecy,—as is well observed by an excellent French author—this prophecy, truly admirable in all its parts, is addressed to Jacob, the head of the tribes of Israel. His posterity is dispersed into all the quarters of the world; this is the state of the Jews since the coming of Jesus Christ. Their dispersion is the punishment of their spiritual

deafness and blindness. And with how great a blindness, with how great a deafness may one not deservedly reproach the Jews, for not having known Jesus Christ, and not having heard him, though he proved his divine mission by an infinity of miracles! their condition seems desperate; the waters are ready to overwhelm them; the flames surround them on all sides: but the protection of God follows them throughout, and delivers them. This protection is vouchsafed to the whole body of the nation, in favour of those who shall one day call upon that name, which the rest have dishonoured with their blasphemies. God out of mere mercy will give a docile and faithful heart to those who shall renounce their former incredulity. They will be the creatures of his grace, to which *alone* they will stand indebted for their repentance and return. They will not then begin to see a *new* object; but an object which their blindness had concealed from them. They will not then hear a teacher, who began but a few days before to make his appearance: but one whom their voluntary and obstinate deafness had kept them from hearing before. The change will be in their persons, not in his religion, *that* will remain what it is: but they will then begin to see it. Jesus Christ will take away the veil that is upon their eyes; but he will be the same. He will cure their deafness; but he will speak the same things. It is evident,

then, that the Jews are preserved *for him*; and that the whole body of the nation subsists only by the efficacy of that promise, which is to lead the remains of Israel to Jesus Christ: "Bring forth the blind people that have eyes, and the deaf that have ears."

The prophet Hosea, dwells almost exclusively on the future destinies of his countrymen:— and that in terms which on several accounts limit the application of them exclusively to that glorious era which awaits, perhaps at no great distance, the Jewish, and not less the *Gentile*, church. I cannot refrain from quoting the two last verses of his first chapter. After denouncing the divine judgments on the rebellious houses of Judah and Israel, he makes a sudden transition, after the manner of the prophets, to *promises* relative to their final condition.—“ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered: and it shall come to pass, that *in the place*, (let me request your attention, my brethren, to this expression,) *in the place*, (the *self same place*,) where it was said unto them, Ye are not my people, *there* it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.” That is, to

use Bp. Horsley's comment on these words, ‘Great and happy shall be the day, when the holy seed of both branches of the natural Israel, shall be publickly acknowledged of their God; united under one head, their king Messiah; and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth.’ I shall not dwell on the manifest impropriety of viewing this prophecy as already accomplished, in the return of Judah from the Babylonish captivity, when so far from being numberless as the sand of the sea, the captives that returned were as nothing compared with the whole Jewish race, and when the kingdoms of Israel and Judah could not, in any proper sense, be said to be united under one head. I shall only observe further, that the former of the two verses just read to you, is expressly cited by St. Paul, Rom. ix. as declaring the counsel of God respecting the conversion of the Jews to the faith of the Gospel.

Were it necessary, and did time suffice, I might now place before you some of the many predictions, clearly relating to these same important events, spoken to us through the mouth of the prophet Zechariah, who, as was before hinted, prophesied *after* the return from Babylon; but I hasten to confirm what has already been adduced, (if indeed it can be said to need confirmation) by the additional authority of

the New Testament, in which the notices of Israel's future restoration and conversion, though few, are sufficiently explicit to establish the certainty of their accomplishment, beyond all possibility of doubt. Our blessed Lord, and his chosen apostle St. Paul, have each spoken expressly on this subject. The former in the twenty-first chapter of St. Luke; where, after foretelling with wonderful minuteness, the various circumstances which attended the destruction of Jerusalem, he adds, ver. 24. They shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles, *till the times of the Gentiles be fulfilled*. In whichever way we understand this latter clause, whether as denoting the expiration of *the period* assigned to the duration of Daniel's four Gentile monarchies, or as expressive of the *arrival* of the period destined in the eternal counsels for the complete, final conversion of the Gentile world; in whichever light we view the words "till the times of the Gentiles be fulfilled," nothing can be more clear, than that our Saviour in this verse asserts the fact, that Jerusalem will at *some* determinate period cease to be trodden down of the Gentiles, as it has been ever since its destruction by the Romans to this day: i. e. for upwards of seventeen centuries. It follows also, indeed it is necessarily implied; that at the same period, the Jews will

be restored to Jerusalem, from their present captivity. "They shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." Here therefore we have the expiration of their captivity, and their restoration to their own land, expressly foretold by our blessed Saviour. And their *conversion* is no less clearly predicted by St. Paul as about to happen at the same period. Rom. xi. 25. he thus writes: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until the fulness of the Gentiles be come in*, and so all Israel shall be saved." Here it is expressly asserted, that a period will arrive, when blindness will be removed from Israel; i. e. when they will be brought to the acknowledgment of the truth, as it is in Jesus; and this period, the apostle tells us, will be that of *the coming in of the fulness of the Gentiles*. The time thus denoted, is usually considered to be the same with that specified by our Saviour in the passage just referred to, "when the times of the Gentiles shall be fulfilled;" and according as the latter is understood of the termination of the Gentile monarchies predicted by Daniel, or of the commencement of the era, in which the grand conversion of the Gentiles is to take place, a corresponding signification is assigned to the expres-

sion of St. Paul.* But which-ever interpretation of the two clauses be adopted, we have the conversion of the Jews predicted by the apostle, and their restoration promised by our Saviour, in terms which can leave no doubt as to the certainty of the facts themselves, even though it should not be admitted that they import a coincidence in respect of the time of their accomplishment.

Thus then, my brethren, I have presented to you a few out of the numerous prophecies contained in the sacred volume, relative to the future conversion and restoration of the Jews: events so plainly foretold that no man can disbelieve them, who believes his Bible; events fraught with such blessed consequences to the whole Gentile world, and with such an accession of glory to the Redeemer's name, that the very anticipation of them, cannot but fill our hearts with gratitude, and our mouths with praise.

I cannot however, my brethren, dismiss the subject, without affectionately calling upon you to examine, each of you for himself, your views of the momentous points to which the subject we have been considering relates. We have been speaking of the conversion of our Jewish brethren, to the knowledge of Christ Jesus, and of salvation by him. What

know you of him yourselves? has he been revealed to you by the divine Spirit? has he been formed in you as the hope of glory? is he all your salvation and all your desire?

Are there here present, any who are saying in their hearts, 'God, I thank thee that I am not as these Jews; I was born and bred a Christian; and I hope to live and die in the good old way in which my fathers lived and died before me?' Brethren, take heed that ye be not deceived: it does not follow that you are Christians, because you are not Jews: it does not follow that you are Christians *indeed*, because you live in a Christian country, and are called by the name of Christ. *Many are called, but few are chosen.* And as even now there are Jews by name, who are Christians at heart; and ere long we trust, there will be many such; so are we compelled to fear, that there are many, very many, who while they say to Christ, *Lord, Lord*, in their hearts and in their lives deny him and crucify him afresh. Oh, remember that he is not a Christian who is one *outwardly*; and whilst you pity the Jews for their rejection of the Messiah, lay this seriously to heart, that *you* too reject him, if you do not believe on him with your whole heart, and with your whole soul; that he will be no Saviour to you, unless he is your Saviour, *only, and altogether.* O may you be stirred up to flee to him, ye that have never yet sought him; may he meet you in these his

* See on this subject, the Jewish Expositor for February, 1816, and Rev. D. Wilson's Sermon, prefixed to the last Report of the London Society.

ordinances, ye that are beginning to seek him; and to you, to whom his name is dear, and his salvation precious, may he manifest his glory, and the effectual energy of his grace, and the sweet endearments of his love more and more, that your souls may rejoice in him, and that you may meet him with exceeding joy, in the great day of his appearing.

And let me beseech you, my dear brethren, to entreat the Lord with earnest persevering prayer, in behalf of his once favoured people; pray for them that pray not for themselves; pray that they may be stirred up to pray for themselves; pray that to those on whom the Spirit of grace and supplication is beginning to descend, the Lord Jesus Christ may discover himself in the brightness of his perfections, and in the power of his saving grace. O happy day, when the children of Judah and Israel still be seen going towards Zion, with weeping and supplication! when the Spirit shall be poured upon them from on high, and the barren wilderness shall become a fruitful land! Who shall live when God doeth this? When that shall be fulfilled, which is foretold by the prophet Isaiah, chap. xi. xii. "And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to reco-

ver the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.—And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel, in the day that he came up out of the land of Egypt.

"And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

LETTER TO THE EDITORS.

Gentlemen,

YOUR labours, and those of your Society, to convert the children of Abraham to the faith of Christ, are truly commendable: and perhaps, if one who hopes he has embraced that faith, attempts to drop his mite into your treasury, you will not despise his weak endeavours. If you ask, who I am? I must beg you to be satisfied with imagining me to be one of the second tribe. The Jews in general, it must be confessed, do not know from which of the tribes they are descended: but if, from particular circumstances, I am led to trace up my genealogy to one tribe rather than another, you will allow me to indulge my fancy, and in my future correspondence with you to designate myself accordingly as *One of the Second Tribe*.

In my correspondence with you, I will endeavour to throw some light on different parts of the Levitical law. I conceive that you Christians do not in general sufficiently study our law. Yet so much light is thrown upon it in your scriptures, that I wonder you do not exert yourselves more, in developing the instructive mysteries contained in it. True it is, that till we open the New Testament, our shadows are dark: but when the substance of them is exhibited from your inspired volume, they reflect as much light upon the truths of Christianity, as they derive from them.

We have, if I may so speak, the detached drawings of a great and complicated machine: and you have a full description of the machine itself. Without your description, our drawings do not convey a clear and adequate idea of the machine; nor, let me say, do your descriptions give a complete view of it, till they are illustrated by our drawings. The two mutually elucidate each other. Consult the drawings and the descriptions of any machine in an Encyclopædia, and you will see at once what I mean. In this therefore, I will occasionally endeavour to second your efforts: and perhaps some of my own brethren, if they will deign to look into your publication, may also derive some benefit from, yours, &c.

ONE OF THE SECOND TRIBE.

ILLUSTRATION OF SCRIPTURE.

But thou Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.
Micah v. 2.

And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, &c.
Matthew ii. 6.

The difference between these two words seems greater than it is, for, first, what in the prophet is called Bethlehem Ephrath, St. Matthew calls Bethlehem in the land of Judah. But this is of little moment:

Ephrathah and Bethlehem were but two names of the same place, as appears from Gen. xxxv. 19. Ruth iv. 11. And though Ephrathah were an ancient name of Bethlehem before the captivity, yet it is to be considered that it might not be so well known to Herod, who is upon the enquiry after the place of Christ's birth; and for his certain information he is told, that Bethlehem of Judea was it. And when, instead of Bethlehem Ephrathah, as it is in Micah, St. Matthew calls it Bethlehem in the land of Judah, he speaks of the same place more distinctly than the prophet had done in his words. There was another Bethlehem in the tribe of Zabulon (Josh. xix. 15). In distinction from which, this is called Bethlehem Judah, Judg. xvii. 7. xix. 1.—And since the enquiry was concerning the place of Christ's birth, who was to be born of the tribe of Judah, Gen. xlix. 10. no wonder that St. Matthew should express it thus. Secondly, The place which in Micah is called *little*, in St. Matthew is called *not the least*. And though there appears not so great a difference between these two expressions as we render them, yet as the words be in the Hebrew in the Prophet, and especially as they are translated by the Greek interpreters, compared with the text of St. Matthew there seems to be a contradiction. It is $\delta\lambda\iota\gamma\omicron\varsigma\omicron\delta\varsigma$ in the LXX, and $\mu\eta\delta\alpha\mu\acute{\omega}\varsigma\ \epsilon\lambda\alpha\chi\acute{\iota}\sigma\eta$ in St. Matthew.

For the removing this difficulty I shall not repeat the various ways which learned men have taken. I shall mention two which bid the fairest.

First, by rendering the words in Micah, which we translate *though thou be little among the thousands*, &c. thus; it is little that thou shouldst be (i. e. be reckoned) among the thousands, &c. q. d. This is too mean a thing for thee, Bethlehem, from whom shall spring the ruler of Israel. This makes the sense the same with St. Matthew, without any violence to the text.

Secondly, I rather choose another way, and I shall deliver it in the Author's own words. "The plainest way of reconciling them (says Dr. Pocock) seems that which a learned Jew, who probably never knew what is written in St. Matthew, and would certainly never have strained to say what should make for justifying the Gospel, or advantage of Christians, gives us; which is this, that the word טלל signifies little and great, or, of great note and esteem, and yet in this latter sense, it is here to be understood in this place. That the word hath both these significations, he proves by instancing in other places, in which, though it frequently signifies little, it is to be rendered great, or chief, or prince. The same is affirmed by others of good authority and among the chief masters of their language." To which nothing shall need to be added, but

what the same author subjoins presently afterward. With great emphasis (says he) seems that word here put, which signifies at once both little and great, or of great renown, to shew that, as some other things, which are little in bulk or quantity, yet in other regards are of more esteem and value, above others in sight greater, so it was with Bethlehem, though perhaps

otherwise little in number, big-ness or account among the thousands of Judah, or as St. Matthew, among the princes of Judah. Which in sense is all one, alluding to the custom of the Israelites of dividing their tribes into thousands (as among us the shires are divided into hundreds) over every one of which thousands, was a prince or chief.

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM
LINDENBURG, NEAR RIGA.

Lindenburg, near Riga,
Nov. 10, O. S. 1816.

Fulneck near Leeds,
Jan. 6, 1817.

Dear Sir,

Inclosed you find the extracted translation of a letter from Mr. Nietz, in answer to one I wrote to him, by your request, relative to the London Society. You will have the goodness to submit the contents to the Committee, and inform me of their reply. I am more and more confirmed in the idea that great benefit is likely to arise, from an agent of the Society visiting the continental Jews, did the funds but permit it. I also add Mr. Nietz's note of expences, referred to at the close of his letter, amounting to 8 silver roubles, 75 kopeks. I scarcely know how to remit it to him.

With best wishes and prayers for the increasing prosperity of the Society, I am,

Rev. Sir,
Your's respectfully,
C. F. RAMFTLER.

Rev. C. S. Hawtrej.

In our Lord Jesus, dear and esteemed brother,
Your favour of Jan. 20, 1816, I received Feb. 2, O. S. and the parcel of books and pamphlets, which you mention, arrived June 20. My delay in replying to your letter, neither arises from inactivity, nor from want of interest in the subject. The former is not natural to me—on the contrary, the excessive activity of my mind has from my youth up, been apt to interfere with the divine government in my soul. The impulse of my heart would lead me to write at least once in every quarter of the year to you; but when I consider that this would be waste of time and money, while there is no divine intimation, or while no symptoms are apparent, that the breath of the Lord begins to shake the dry bones of our Jewish brethren, I cannot but act upon this conviction.—On the contents of your esteemed letter I cannot

enlarge for want of room; but I say Yea, and Amen thereto! O might it please our Jehovah, our Lord Jesus, to bless and prosper, with a thousand fold increase, your labour in the Lord, dear and venerable fathers and brethren, in all parts of the world, where his ancient people live in a state of dispersion! This is my wish and prayer to our adorable Jehovah.

Now I would first remark on the application of the books and tracts, which have been sent to me; I have divided the whole into two equal parts, with the exception of single copies, and sent one half to our dear friend Willert at Sarepta, to be by him applied according to his discretion. Should he have removed to the Scotch colony at Karas, which I suppose from one of his letters, his sphere of action among the Jews would have been considerably increased. Of the other half I have distributed much among my Christian friends and clergymen, in Courland, and some I have still retained, in hopes of succeeding to meet, in the provinces of Lithuania and Poland, with some persons inclined to promote this cause. The Hebrew Gospels I have sent to a clergyman, who is a good Hebrew scholar, on the frontiers of Lithuania, whose parish is so situated that he has much opportunity for intercourse with Jews. I also showed one copy of it to a well educated Jew whom I have known for some years. As he expressed much

pleasure, and a desire to read it, I lent it to him, with a view to learn what impression it would make upon his mind, and in how far it would promote the preparation of his heart for believing in our Lord Jesus, as the long expected Messiah. Those tracts, of which I have only received single copies, I have put into the hands of a Christian friend who understands English, to be read and translated by him; afterwards I intend to communicate them also to others, who are conversant with the English language, and to gather their sentiments. Of the produce of this seed, I cannot as yet mention much to you, respected fathers and brethren in Christ. The increase depends altogether on our Lord, who alone can sanctify the seed. To us it is an unmerited favour, that he grants us a disposition, to scatter the seed for his church, and should we even have no greater encouragement than the dear Missionaries in Greenland and Labrador in their first attempts, whose patience and resignation were exercised for many years before they saw any fruit of their laborious and self-denying exertions, still we should not be weary in well doing. Thanks to God, he gave them at length and still continues to give them a plentiful harvest. And do we not behold similar and increasing fruit from Missionary enterprises in India, Africa, and America, among the Gentiles? We will not therefore despond, but use all means, which are

entrusted to us for removing the various and great difficulties which impede the progress of a mission among the Jews, hoping with patience for the season of fruit. How encouraging is the view of the present state of the mission in Otaheite, as compared with its commencement! What encouragement is contained in the words of David, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

You wish, my dear brother, that I may continue to cooperate in behalf of our Jewish brethren; I should do this with my whole heart, did not the experience which I have made for six years in the establishment of Bible and Tract Societies, in several provinces of my native country, incline me to act with caution. Yet permit me to offer the following remarks, which were produced by your wish. In the contiguous provinces of Courland, Lithuania, and Poland, Jews abound, and we certainly do not go beyond the mark, when we suppose that of the inhabitants of these countries the seventh or eighth upon an average is a Jew. The majority of them are extremely poor, and their children, especially in the country, are, with respect to maintenance and education, more neglected than slaves, who in their lowest condition have, however, proprietors who profess to attend to their wants. They have generally numerous families, but scanty means of

subsistence; and those Jews, who are well bred and opulent, whose number is comparatively small, and who enrich themselves by immoral methods, defrauding the revenue, and various illicit occupations, do little or nothing towards the support of the former. The poor children of these being equally neglected by professing Christians, are consequently totally disregarded. This observation, connected with what I read in the public papers, that the number of Jews in Europe alone amounts to thirteen millions, led me to the idea that an institution for the education of such poor destitute children, of whom there are many thousands in these provinces, might prove the first means of introducing them and their parents to the knowledge of Christianity. Three principal points occurred to me on the subject, relating to the establishment of such a seminary, its support, and the method of instruction to be adopted. On the last subject I would first make a remark. Poor as most Jewish families are in this empire, and regardless as they appear of genuine Judaism, they would still be disinclined, to suffer their children to be educated professedly for the purpose of making proselytes of them to the Christian faith, though they might enjoy this advantage gratuitously. To obviate this, it would seem most proper to me, to frame the religious instruction of the children quite upon the model of the Mosaic law, and

to employ converted Jews for this purpose, who should indeed instruct their pupils in the Mosaic law, but refer the typical and ceremonial institutions to the essential doctrines of Christianity, so that only those young persons, who, from conviction, embrace the Christian faith should be baptized, not on account of their education in such an institution, but, in consequence of their personal desire. For the rest, only what is generally needful, and suited to their station in life, should be taught in the several classes. Upon this plan, probably, few would in the beginning become Christians; but those who embrace our faith, would do so from sincere motives, and all of them would be trained for useful stations in life. What they have seen and heard of practical Christianity, would prove a seed which during life could not fail to spring up even in such as after their dismissal from the Seminary continue to adhere to the Mosaic law and pure Judaism. Their parents would not be confirmed in their prejudice against Christianity, because their children would be left in the undisturbed exercise of their own free choice; many parents, I believe, would then have less hesitation to read the New Testament and other Christian writings, and I doubt not, but if such a plan were adopted, 100,000 Roubles, at the rate of one silver Kopeke each of a million of Jews, would be raised for the support of such an institution. This view of the subject led me to reflect on

a suitable place for establishing such a seminary. In Mitau, formerly the ducal residence, many and opulent Jews reside. In this city there are two buildings, the one at the outskirts of the town, situate on a branch of the river Aa, consisting of some deserted premises of the late ducal palace, which with one or two appendages have been valued at 27,000 Roubles, and the other consisting also of the ruins of a former Ducal establishment on the river Aa, which by the architect of his Imperial majesty has been estimated at 2000 Roubles Banco. I directed my attention to one of these places, as both are not occupied, and consequently going to decay, since the transfer of Courland to the Russian empire. In June last, a friend who holds an office under the Minister of state for the Interior at St. Petersburg came hither, whom I accompanied to Mitau, and to whom I communicated my plan, shewing him the place referred to. He gave it as his opinion, that our beloved monarch, if a petition for such a noble purpose were presented to him, would not object to grant the use or even the gift of one of these two places. He advised me to draw up a petition, and to accompany it with a plan of the premises, which he would deliver to the minister, and see to it, that it came before the emperor. While I was occupied with this, an order was sent from St. Petersburg, to fit up the former place for a house of correction. This was a providential inti-

mation, to relinquish the plan as it respects that spot. The other place is subject to the inconvenience of being almost every spring when the ice breaks in the river Aa, exposed to a flood of from two to three feet high, which lasts for a few days, and is not to be avoided, because the whole adjacent country is inundated, with the exception of the ducal palace, which stands on a considerable eminence. This local difficulty induced me to defer further proceedings, until I had your sentiments regarding what may seem my chimerical idea, if indeed you should consider it fit for consideration. But that I may not meanwhile be quite inactive in the cause of our Jewish brethren, I intend in some leisure hours, to extract from the most suitable works, which are known to me, interesting essays and anecdotes connected with the conversion of the Jews; for instance, from the Basle Collections, from Hilmer's and other periodical publications, in order to put into the hands of the Jews a book, containing instructive and interesting matter for reflection, if eventually a fund should be raised for printing it in the German or also in another language.

In addition to this, I should consider it useful for our Jewish brethren, in the abovementioned three provinces, if itinerating Preachers were appointed in their behalf. They are ignorant even in their own religion; and in the towns of Lithuania and Poland, many

Jews reside and are naturalized, among whom Christian preachers might expect success with the same hope as Missionaries among the Hindoos, Caffres, and Indians.

Our noble and pious monarch endeavours to prepare the way for the coming of Christ's kingdom; but there are many stumbling blocks, which the King of kings alone can remove. Let us on our part not be weary in prayer; and should we even live still more scattered on the face of the earth, than we do, it cannot fail but the kingdom of God will still come to millions also in Europe, and his will be done with delight, as it is in heaven. The ways of God continue to be too high for us, so that we can only comprehend them afterwards. Therefore we will, with the simplicity of children, not be directed by our prospects or inclinations, but, as Abraham in offering his son, only by the will of our Lord.

If it please the Lord of lords to put it into your hearts, respected fathers and brethren in Christ, to make an instrument of me, or to send seed to be scattered by me, I will do, what the only wise and glorious God may enable me to do. But in that case I would also request a copy of your Jewish Expositor,* that I might obtain a proper view of your proceedings, and the success attending your labours. It would also be

* A copy of the Annual Report would answer this end better. TR.

of use, if I were informed what Mr. Pinkerton has replied to your address relative to the utility of a Hebrew New Testament among the Jews in Russia.

Both myself and the few Christian friends, who share in our cause, are poor; otherwise I should not inclose a bill of expences. Few opulent persons in these provinces are disposed to aid religious institutions, wherefore I deem it needless to apply to such at present. In time the Lord may raise men of property, to promote his cause. Meanwhile I can only endeavour to further your excellent design by my slender abilities. May the peace of God be with you, and prosperity attend you! Pray for

Your fellow pilgrim, and
brother in Christ,

ERNST GUSTAVUS NIETZ.

EXTRACT OF A LETTER FROM
DR. NAUDI, OF MALTA.

Dear Sir,

I TAKE the liberty to write to you, for the first time, as a Secretary of that benevolent Society for the promotion of Christianity amongst the Jews. Having had of late your last Seventh Report of the Committee, I was able to know your present direction and proceedings; so I hope to be able to correspond regularly with the Society, and give her the accounts I may occasionally learn regarding the Jews living here and in our neighbouring parts. There are many at Algiers, one

of the chief towns on the coast of Barbary famous for piracy, where revolutions and rebellions succeed often, and where of late the English army and Lord Exmouth's navy were for subduing the Dey and destroying his kingdom. Among the reports we had about the actions which took place at the English invasion, I had some about the present state of the Jews in that place. The Jews, as you may likely know, live in great numbers on the northern coasts of Africa: as at Tripoli, Tunis, Algiers; and they are every where rich and opulent, on account of their doing all the business and commerce among the Turks, who in general are more ignorant than themselves, and uncivilized. I do not mean to give you the account of their situation in all those parts, but shortly some hints of their present state at Algiers. No where in Barbary was the Hebrew nation more free and better considered, than they were at Algiers about the year 1804. At that epoch, very remarkable for the Algerine Jews, a tumultuous rebellion rose up in the neighbourhood of the town, and the Jews were unjustly charged with the crime. The traitorous promoters were persons in the government, and nearly intimate with the Dey too; but as some of these gentlemen borrowed money from a merchant Jew, the Jews were considered as the perpetrators, notwithstanding they were not concerned at all in the affair. The sultan's reasons were; that

had it not been for the Jewish money, the riot in all probability would not have taken place; ergo, the Jews should be considered as the true revolutionists: *causa causæ est causa causati*, which, I am sure, in the case of the Jews in 1804, was a very unjust induction. They were therefore taken away, tortured, and racked in a variety of barbarous ways, and made to suffer every kind of torment, particularly that most terrible one of being suspended alive by a long rope on the outside of the tower walls, having hooked nails thrust into different parts of the body, often under the chin bone, so as to suspend the body perpendicularly. Several hundreds lost their lives in this desperate way; others were punished by burning, some by stripes; and the greater part, by confiscation of their goods and properties, were reduced to a state of poverty. Those who had something to lose suffered by this latter means; and bastinados, gibbets, and impalings, as is generally the case in all despotic countries, were administered to those who had nothing to lose. This contingency was the cause of great migrations of the Jewish people from Algiers to other parts of Barbary, particularly to Tunis. Numbers of the more religious among them, imputing the general persecution to an advice, or warning from heaven, to leave distant countries, and concentrate in the Levantine parts, resorted to *Palestine and to the*

neighbourhood of Jerusalem, as if the time of their restoration was at hand. The state of the Jews at this present time in Algiers is as follows: there are about nine thousand; and several synagogues, but the principals are eight, viz. 1. the synagogue called Sucbira, 2. the Hara, 3. Tavet lahoun, 4. Lacbira, 5. Talmud tora Iscibecchivi, 6. Dor sucktofa, 7. Tunabdar Aznizar, 8. Dor Hasnarb. There are several other synagogues privately kept by individuals. At Algiers the Jews are directed by one of their nation, who is with them as a despotic king: he is an inappellable judge in controversies, is elected immediately from the Dey, and his power extends over all the Jews within the Algerine territory. In inflicting punishments he is limited to the bastinado; the pain of life depends upon the Dey, who certainly disposes of it not very sparingly. The customs of the Algerine Jews are the most polite of any of those who live in Barbary, they are undoubtedly the richest. Before the year 1804, they enjoyed a number of privileges, so as scarcely to be distinguished from the natives and other foreigners, of which they are now deprived. The ceremonies and rites of the Jews of Algiers, are nearly similar to those of the Jews of other parts. The main difference to be remarked is, that these may have three wives at a time, whom they may repudiate in an instant, without adducing

any other reason than their own will. Repudiations happen not very rarely among them. They do this and give it too a religious aspect; such as, they repudiate their wives that they may be better able to look after their duties, by living a simple and more religious and quiet life; but this inquietude is often thought to exist where it is not in reality, and of course wives are left without any reason whatever. In the migration of 1804, great numbers so left their families, who, on their following them, were received at Palestine with kindness. There are several Rabbins, who are maintained from the common funds. The questions and differences between one Jew and another, where the natives, or people of other denominations are not concerned, are decided by the Rabbins, who certainly in their decisions are not the most delicate in investigating truth. At Algiers the Jews pay weekly a tribute of two hundred Spanish dollars to government. The present chief of the Jews at Algiers is Mr. Jacob Crav Bacri. The commerce of the Algerine Jews is not confined to Barbary, but extends to all parts of Italy, particularly to Leghoru. The town of Algiers is large, well watered, the streets are straight but too narrow, the harbour is small but commodious. The country around is beautiful, very fertile, abounding with fruits, and victuals are in good price. Being persuaded of what your Society may advan-

tageously do if its interests and proceedings increase, I shall never fail to do all in my power towards informing you of what may be conveniently necessary, as to promote in some way the spiritual happiness of our fellow creatures the Jews in these Mediterranean parts, where they are most crowded, and live in the darkest state of ignorance. Here I would make some observations about their present state, if the limits of a letter could allow me it. But I advance to you with pleasure, that the Jews of this present time are not so pertinacious as they were in times past, and that when once converted to Christianity, they prove good pious characters, the most active members of the church of Christ; and in Barbary, and in the Levant, are well fitted to promote the spiritual welfare of their late fellows and brethren the Jews: of this we have good example in the person of Mr. Murtheim, of Mr. Sham, Cava-peteti, and many others, who are so happily employed in the promotion of the common cause, in different parts of Africa and Asia, and in the islands; but more particularly Mr. Murtheim, so useful a member of the Christian faith, and who was persuaded to the truth, as you probably know, through the means of your Society. I beg leave therefore to desire that the benevolent Society would continue to help these our countries with its publications, correspondence, and

new information, that we may co-operate with you in behalf of the Jews spread all over these regions. There is nothing to be expected, I am sure, from any other country, except from *that happy Christian empire of England*. I hope the interests of the Society will increase, and a number of Auxiliary Societies be formed in the different parts of the kingdom; the same may be formed also on the continent, so as to increase the undertakings. Send me, by the first opportunity, tracts and other publications of the Society; I have nothing just now in hand. I disposed of every thing I had with me belonging to you, and I hope in a satisfactory way to the Society. We should like to see published altogether the Four Gospels; as those of Matthew and Mark were approved very much in the Levant, where they never saw such publications in the Hebrew language. My dear friend, excuse me if I do not write good English; I have no practice at all of this language at this present time. Be so good as to present my affectionate respects to the members of the Committee when you meet. When we meet here, in our religious conferences with our Christian friends, we never omit to wish and pray to the Most High that he may increase the zeal and ardour in those generous Societies established in England, namely, for spreading the Holy Bible throughout the world, for sending Missionaries among the nations, and yours for promot-

ing Christianity amongst the Jewish people, who were once the elected nation, the people of God; that they may see the truth, perceive the eternal light of the gospel, and receive Jesus Christ their prophesied Saviour, our only hope and Mediator. A Jew from Tedoest, an ancient town in the province of Hea, in the Morocco empire, with whom I am often here, and to whom I gave some of your tracts, and the two gospels printed by the Society, assures me, that a little exertion paid in his country by some good active man, could produce great profit to that people. *Tedoest contains about five hundred dwellings, and is the capital of the province.* It was entirely destroyed about the beginning of the last century, and built again by the Jews, and now (*which is very particular,*) *is inhabited only by this people.* The Tedoestine here with us, I am in hope, is not far from discovering the Gospel truths, and embracing publicly God Jesus, the anointed Saviour and the true Messiah.

I remain, with sincere esteem,

Dear Sir,

Your most affectionate,

CLEARDO NAUDI.

Rev. C. S. Hautrey.

HEBREW TESTAMENT.

WE have much pleasure in announcing, that the Committee of the British and Foreign Bible Society being satisfied that a door is opening for the dispersion of the Hebrew New Testament amongst the Jews on

the continent, have purchased of the London Society, one thousand copies of the Hebrew Gospels and Acts, with an intention of sending them to Poland, to be distributed amongst the numerous Israelites resident in that country. Assuredly they will be followed with the earnest prayers of all who wish

well to the cause, that God may fulfil his own promise, and grant that "His word may not return unto him void, but that it may prosper in the thing whereto he sent it." We trust our readers will make this a daily subject of their petitions at the throne of grace.

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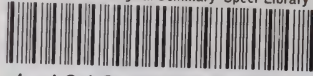
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